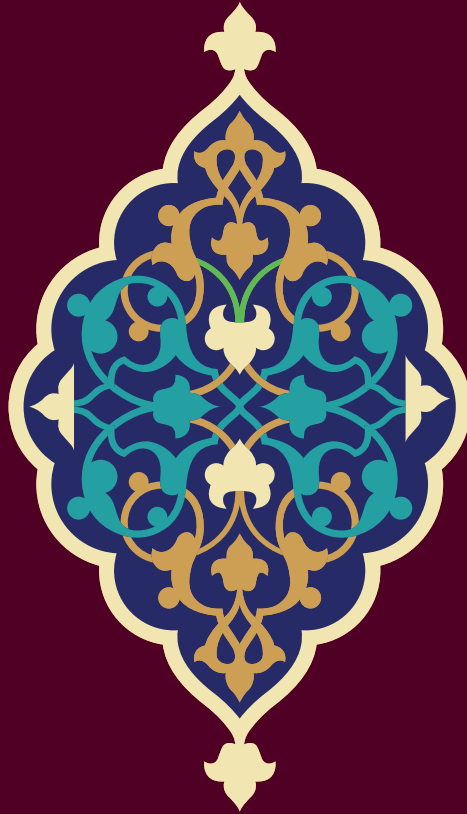


الصحة في الذكر



Suhba In Remembrance

Al-Madina's Suhba Seminary
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الصُّحْبَةُ فِي الذِّكْرِ

ṢUḤBA IN DHIKR (REMEMBRANCE)

QUR'ĀN



أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الْحَيُّ الْقَيُّومُ، وَأَتُوبُ إِلَيْهِ (3)

I seek forgiveness from Allāh, the Tremendous – there is none to be worshiped besides Him, the Ever-Living, the Self-Subsisting – and I turn in repentance to Him.



اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيَّ [سَيِّدِنَا] مُحَمَّدٍ وَعَلَى آلِهِ (3)

O Allāh, send Your salutations of peace and loving-mercy upon [our Master] Muḥammad and his family.



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1:1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنُ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ
(4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

I seek refuge in Allāh from Shayṭān, the Accursed.

In the name of Allāh, the Entirely-Merciful, the Especially-Merciful (1:1). All gratitude and praise belong to Allāh, Lord of the worlds (2). The Entirely-Merciful, the Especially-Merciful (3). Sovereign of the Day of Recompense (4). You do we worship, and You do we ask for help (5). Guide us to the straight path (6). The path of those upon whom You have bestowed favor, not of those who have evoked Your anger nor of those who are astray (7). **(Three Times)**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

آلَمْ (2:1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4)
أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5)

Alif, Lām, Mīm (2:1). This is the Book about which there is no doubt, a guidance for those who are consciously reverent of Allāh (2). Who believe in the unseen, establish prayer, and spend out of what We have provided for them (3). And who believe in what has been revealed to you, and what was revealed before you, and they are certain in faith of the Hereafter (4). Those are upon right guidance from their Lord, and it is those who are the successful (5).



اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ (2:255)

Allāh – there is none to be worshiped besides Him, The Ever-Living, The Self-Subsisting. He is not affected by slumber or sleep. To Him belongs all in the Celestial realms and all in the earth. Who is there that can intercede with Him except as He permits? He knows what is before them, and what is behind them. And they encompass nothing of His knowledge except as He wills. His *kursī* encompasses the Celestial realms and earth, and He experiences no difficulty in preserving them. And He is the Exalted, the Tremendous (2:255).



لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِن تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبِكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (2:284) آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285) لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286)

To Allāh belongs all in the Celestial realms and all that is in the earth. Whether you express what is within your selves or conceal it, Allāh will call you to account for it. He forgives whom He pleases and punishes whom He pleases. And Allāh has power over all things (2:284). The Messenger believes in what has been revealed to him from his Lord, as do the believers. All of them believe in Allāh, His Angels, His Books, and His Messengers. “We make no distinction between any of His Messengers.’ And they say: ‘We hear, and we obey. Forgive us, our Lord, and to You is the journey’s end’ (285). Allāh does not burden a soul greater than it can bear. It will attain the good of what it earns and suffer the ill of what it strives to acquire. ‘Our Lord, do not censure us if we forget or fall into error. Our Lord, do not place upon us a burden similar to what You placed on those before us. Our Lord, do not burden us with what our strength cannot bear. Erase our sins, forgive us, and have mercy on us. You are our Master – aid us against those who reject faith (286).”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم (3:1) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (2) نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (3) مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ^ط إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ (4) إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (5) هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ^ج لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (6) هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ^ط فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ^ط وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ^ط وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ^ط وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (7) رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ^ج إِنَّكَ أَنْتَ الْوَهَّابُ (8) رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ^ج إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ (9)

Alif, Lām, Mīm (3:1). Allāh - there is no deity except Him, the Ever-Living, the Sustainer of Existence (2). He has sent down upon you the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel (3). Before, as guidance for the people. And He revealed the Qur'an. Indeed, those who disbelieve in the verses of Allāh will have a severe punishment, and Allāh is Invincible in Might, the Owner of Retribution (4). Indeed, from Allāh nothing is hidden in the earth nor in the Celestial realms (5). It is He who forms you in the wombs however He wills. There is no deity except Him, the Invincible in Might, the Wise (6). It is He who has sent down to you the Book; in it are verses that are definitive - they are the foundation of the Book - and others interpretable. As for those in whose hearts is deviation, they will follow that of it which is interpretable, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allāh. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding (7). [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself loving-mercy. Indeed, You are the Bestower (8). Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allāh does not fail in His promise (9)."



قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُدْئِلُ مَنْ تَشَاءُ بِإِيدِكَ الْخَيْرِ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (3:26) تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ (27)

Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You abase whom You will. In Your hand is all good. Indeed, You have power over all things (3:26). You enter the night into the day, and You enter the day into the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without measure (27)."



إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ (3:190) الَّذِينَ
يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا
بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (191) رَبَّنَا إِنَّكَ مَن تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ^ط وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ (192) رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا^ج رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ
عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ (193) رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا
تُخْلِفُ الْمِيعَادَ (194) فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ^ط
بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ
عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ
الثَّوَابِ (195) لَا يَعْزُبُكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ (196) مَتَاعٌ قَلِيلٌ ثُمَّ مَاؤُهُمْ جَهَنَّمَ^ج وَبِئْسَ
الْمِهَادُ (197) لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ
عِنْدِ اللَّهِ^ط وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ (198) وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا
أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا^ط أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ^ط إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ (199) يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (200)

Indeed, in the creation of the Celestial realms and the earth and the alternation of the night and day are signs for those of understanding (3:190). Who remember Allāh while standing, sitting or lying on their sides and reflect on the creation of the Celestial realms and the earth, “Our Lord, You did not create this aimlessly; exalted are You; then protect us from the punishment of the Fire (191). Our Lord, indeed whoever You admit to the Fire — You have disgraced him, and for the

wrongdoers there are no helpers (192). Our Lord, indeed we have heard a caller calling to faith, ‘Believe in your Lord,’ and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous (193). Our Lord, and grant us what You promised us through Your Messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise (194).” And their Lord responded to them, “Never will I allow to be lost the work of any worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed — I will surely remove from them their misdeeds, and I will surely admit them to luscious groves beneath which rivers flow as reward from Allāh, and Allāh has with Him the best reward (195).” Do not be deceived by the movement of the disbelievers throughout the land (196). It is but a small enjoyment; then their final refuge is Hell, and wretched is the resting place (197). But those who feared their Lord will have luscious groves beneath which rivers flow, abiding eternally therein, as accommodation from Allāh. And that which is with Allāh is best for the righteous (198). And indeed, among the People of the Scripture are those who believe in Allāh and what was revealed to you and what was revealed to them, humbly submissive to Allāh. They do not exchange the verses of Allāh for a small price. Those will have their reward with their Lord. Indeed, Allāh is swift in account (199). O you who have believed, persevere and endure and remain firm and fear Allāh that you may be successful (200).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۗ (18:1) قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا (2) مَا كَثِيرِينَ فِيهِ أَبدًا (3) وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا (4) مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۗ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۗ إِنْ يَقُولُونَ إِلَّا كَذِبًا (5) فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا (6) إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (7) وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا (8) أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا (9) إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (10)

All praise and gratitude is due to Allāh, who has sent down upon His Servant the Book and has not made therein any deviance (18:1). [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward (2). In which they will remain forever (3). And to warn those who say, “Allāh has taken a son (4).” They have no knowledge of it, nor did their forefathers. Grave is the word that comes out of their mouths; they speak not except a lie (5). Then perhaps you would kill yourself through grief over them, if they do not believe in this message, and out of sorrow (6). Indeed, We have made that which is on the earth adornment for it that We may test them as to which of them is best in deed (7). And indeed, We will make that which is upon it into a barren ground (8). Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder (9)? [Mention] when the youths retreated to the cave and said, “Our Lord, grant us from Yourself loving-mercy and prepare for us from our affair right guidance (10).”



إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا (107) خَالِدِينَ فِيهَا لَا يَبْغُونَ
عَنْهَا حِوَلًا (108) قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفَدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ
جِئْنَا بِمِثْلِهِ مَدَدًا (109) قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُو
لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (110)

Indeed, those who have believed and done righteous deeds - they will have the Luscious Groves of Paradise as a lodging (107), wherein they abide eternally. They will not desire from it any transfer (108). Say, “If the sea were ink for [writing] the Words of my Lord, the sea would be exhausted before the Words of my Lord were exhausted, even if We brought the like of it as a supplement (109). “Say, “I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone (110).”



اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا
كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ
نَارٌ ۚ نُورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
(24:35) فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ (36) رِجَالٌ لَّا
تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۗ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
وَالْأَبْصَارُ (37) لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

(38)

Allāh is the Light of the Celestial realms and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as though it were a shining star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allāh guides to His light whom He wills. And Allāh presents examples for the people, and Allāh is Knowing of all things (24:35). [Such niches are] in houses which Allāh has ordered to be raised and that His Name be mentioned therein; exalting Him within them in the morning and the evenings (36). [Are] men whom neither commerce nor sale distracts from the remembrance of Allāh and performance of prayer and giving of charity. They fear a Day in which the hearts and eyes will overturn (37). That Allāh may reward them according to the best of what they did and increase them from His bounty. And Allāh gives provision to whom He wills without measure (38).



أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ (36:77) وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ
 قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78) قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (79)
 الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ (80) أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ
 وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ (81) إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ
 لَهُ كُنْ فَيَكُونُ (82) فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ (83)

Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary (36:77)? And he presents for Us an example and forgets his [own] creation. He says, “Who will give life to bones while they are disintegrated (78)?” “Say, “He will give them life Who produced them the first time; and He is, of all creation, Knowing (79).” [It is] He who made for you from the green tree, fire, and then from it you ignite (80). Is not He who created the Celestial realms and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator (81). His command is only when He intends a thing that

He says to it, “Be,” and it is (82). So exalted is He in whose Hand is the sovereignty of all things, and to Him you will be returned (83).



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إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (48:1) لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا (2) وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا (3) هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ ^طوَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ^جوَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (4) لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ^جوَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا (5) وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ ^جعَلَيْهِمْ دَائِرَةُ السَّوْءِ ^طوَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ^طوَسَاءَتْ مَصِيرًا (6) وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ^جوَكَانَ اللَّهُ عَزِيمًا حَكِيمًا (7) إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (8) لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (9) إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ^جفَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ ^طوَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا (10)

Indeed, We have given you a clear victory (48:1). That Allāh may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path (2). And [that] Allāh may aid you with a mighty victory (3). It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their faith. And to Allāh belong the soldiers of the Celestial realms and the earth, and ever is Allāh Knowing and Wise (4). [And] that He may admit the believing men and the believing women to luscious groves beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allāh, a great attainment (5) And

[that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allāh an assumption of evil nature. Upon them is a misfortune of evil nature; and Allāh has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination (6). And to Allāh belong the soldiers of the Celestial realms and the earth. And ever is Allāh Invincible in Might and Wise (7). Indeed, We have sent you as a witness and a bringer of good tidings and a warner (8). That you may believe in Allāh and His Messenger and honor him and exalt Allāh morning and afternoon (9). Indeed, those who pledge allegiance to you, [O Muḥammad] - they are actually pledging allegiance to Allāh . The Hand of Allāh is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allāh - He will give him a great reward (10).



مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﷻ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
 مِّنَ اللَّهِ وَرِضْوَانًا ﷻ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ﷻ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ﷻ وَمَثَلُهُمْ فِي
 الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ﷻ
 وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (48:29)

Muḥammad is the Messenger of Allāh; and those with him are firm against the disbelievers, lovingly-merciful among themselves. You see them bowing and prostrating, seeking bounty from Allāh and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allāh may enrage by them the disbelievers. Allāh has promised those who believe and do righteous deeds among them forgiveness and a great reward (48:29).



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وَالشَّمْسِ وَضُحَاهَا (91:1) وَالْقَمَرِ إِذَا تَلَّاهَا (2) وَالنَّهَارِ إِذَا جَلَّاهَا (3) وَاللَّيْلِ إِذَا يَغْشَاهَا (4)
وَالسَّمَاءِ وَمَا بَنَاهَا (5) وَالْأَرْضِ وَمَا طَحَاهَا (6) وَنَفْسٍ وَمَا سَوَّاهَا (7) فَالَّذِينَ هُمْ يُعْرَفُونَ وَتَقْوَاهَا
(8) قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ خَابَ مَنْ دَسَّاهَا (10) كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا (11) إِذِ انبَعَثَ
أَشْقَاهَا (12) فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا (13) فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ
بِذَنبِهِمْ فَسَوَّاهَا (14) وَلَا يَخَافُ عُقْبَاهَا (15)

By the Sun and its morning blaze of glory (91:1). And [by] the Moon when it follows after it (2). And [by] the Day when it reveals it to view (3). And [by] the Night when it covers and conceals it (4). And [by] the Sky and That which constructed it (5). And [by] the Earth and That which spread it far and wide (6). And by the lofty Soul and That which perfected it in matchless nature (7). And instilled in it its sense of wickedness and its sense of righteousness, (8). He has truly succeeded forever who purifies it, (9) And he has truly failed forever who buries it in evil corruption (10). Thamud denied [their prophet] by reason of their transgression (11). When the most wretched of them was sent forth (12). And the messenger of Allāh said to them, “[Do not harm] the she-camel of Allāh or [prevent her from] her drink (13).” But they denied him and hamstrung her. So their Lord brought down upon them fatal destruction for their heinous crime and leveled them clean. (14). And He does not fear the consequence thereof (15).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (94:1) وَوَضَعْنَا عَنكَ وِزْرَكَ (2) الَّذِي أَنْقَضَ ظَهْرَكَ (3) وَرَفَعْنَا لَكَ ذِكْرَكَ (4) فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا (6) فَإِذَا فَرَغْتَ فَانصَبْ (7) وَإِلَىٰ رَبِّكَ فَارْغَب (8)

Did We not expand for you, [O Muḥammad], your breast (94:1)? And We removed from you your burden (2). Which had weighed upon your back (3). And raised high for you your repute (4). For indeed, with hardship [will be ease] (5). Indeed, with hardship [will be] ease (6). So when you have finished [your duties], then stand up [for worship] (7). And to your Lord direct [your] longing (8).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (108:1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3)

Indeed, we have granted you, [O Muḥammad], *al-Kawthar* (108:1). So pray to your Lord and sacrifice [to Him alone] (2). Indeed, your enemy is the one cut off (3).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ (109:1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6)

Say, “O disbelievers (109:1), I do not worship what you worship (2). Nor are you worshippers of what I worship (3). Nor will I be a worshiper of what you worship

(4). Nor will you be worshippers of what I worship (5). For you is your religion, and for me is my religion (6).”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (110:1) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (2) فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (3)

When the succor of Allāh has come and the victory (110:1). And you see the people entering into the religion of Allāh in multitudes (2), Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance (3).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ (112:1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

Say: “He is Allah: The Wholly One Divine Reality Alone (112:1). Allah is the Sole Indomitable Recourse for all needs (2). He never gave birth, nor was given birth (3) And no one even compares with Him (4).” **(Three Times)**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (113:1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ النَّفَّاثَاتِ
فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)

Say, “I seek refuge in the Lord of daybreak (113:1). From the evil of His creation (2). And from the evil of darkness when it settles (3). And from the evil of the wicked souls who blow on sorcerous knots (4). And from the evil of an envier when he violently envies (5).”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (114:1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي
يُوسْوِسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

Say, “I seek refuge in the Lord of mankind (114:1). The Sovereign of mankind (2). The God of mankind (3). From the evil of the retreating whisperer (4). Who whispers [evil thoughts] into the breasts of mankind (5). From among the vile jinn and mankind (6).”

EVENING ADHKĀR

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ (3)

I seek refuge in the perfect words of Allāh from the evil of His creation.

Three times in the evening

Muslim. Whoever recites this in the evening will not be harmed by anything.



بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ (3)

In the name of Allāh, with Whose Name nothing harms in the earth nor in the Celestial realms, and He is the All-Hearing, the All-Knowing.

Three times in the morning and evening

Al-Tirmidhi and Abu Dawud. Whoever reads this three times in the morning and evening will not be harmed by anything, and will not be afflicted by a sudden calamity.



حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (7)

Allāh is sufficient for me. There is none to be worshiped besides Him. Upon Him do I place my reliance, and He is the Lord of the Exalted Throne.

Seven times in the morning and evening

Ibn al-Sunni. Whoever recites this, Allāh will suffice him all his concerns of this world and the Next.



اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ

Abu Dawud, Al-Tirmidhi, Ibn Majah and Others. O Allāh, by You we have reached the evening and by You we have reached the morning. By You we live, by You we die and to You is the journey's end.

Evening



أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفاً مُسْلِماً وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Al-Nasa'i, Musnad Ahmad, Ibn al-Sunni. We have reached the evening upon the innate purity of Islam, upon the word of truthful devotion, and upon the way of life of our Prophet Muhammad, peace be upon him, and the path of our father Ibrahim, who surrendered lovingly and completely to Allāh and was not of those who associate partners with Him.

Evening



اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ
وَلَكَ الشُّكْرُ

O Allāh, whatever grace I find this evening, or any of Your creation finds, is only from You, without partner. To you belong all praise and gratitude.

Evening

Al-Nasa'i, Abu Dawud, Ibn Hibban. Whoever recites this in the morning has discharged the right of gratitude upon him for the day; and whoever recites it in the evening has discharged the right of gratitude upon him for the evening.



اللَّهُمَّ إِنِّي أَمْسَيْتُ أُشْهِدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ، أَنَّكَ أَنْتَ اللَّهُ
لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ [سَيِّدَنَا] مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ (4)

O Allāh, I have reached the evening summoning You to bear witness, summoning the bearers of Your Throne, Your angels, and all of Your creation to bear witness that You are Allāh, singularly worthy of worship, without partner, and that [our Master] Muhammad is Your servant and Messenger.

Four times in the evening

Al-Nasa'i, Al-Tirmidhi, Abu Dawud. Whoever recites this upon waking, Allāh will forgive him any sins that he commits that day; and if he recites it in the evening, Allāh will forgive him any sins he commits that night. Additionally, whoever recites it once, Allāh will free a fourth of him from the Fire; whoever recites it twice, Allāh will free half of him from the Fire; whoever recites it three times,

Allāh will free a third of him from the Fire; and whoever recites it four times,
Allāh will free all of him from the Fire.



رَضِيتُ بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَ[بِسَيِّدِنَا] مُحَمَّدٍ [صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] نَبِيًّا وَرَسُولًا (3)

I am pleased with Allāh as Lord, Islam as a way of life, and [Our Master]
Muhammad [peace be upon him] as a Prophet and Messenger.

Three times in the morning and evening

Al-Tirmidhi, Abu Dawud, Al-Nasa'i. Whoever recites this, Allāh has made it obligatory upon Himself to please him on the Day of Judgment. Additionally, Allāh has made Paradise obligatory upon the one who recites this.



اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ،
أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ

O Allāh, You are my Lord. There is none to be worshiped besides You. You created me and I am Your servant. I strive to abide by Your covenant and pledge as best I can. I seek refuge in You from the evil that I have committed. I acknowledge Your favor upon me and I confess my sin. Forgive me, for none forgives sins except You.

Al-Bukhari. The Messenger صلى الله عليه وسلم called this supplication *Sayyid al-Istighfar* — *The Master of Supplications in Seeking Forgiveness*. If one recites it with certainty in the evening and dies that evening, he will enter Paradise; likewise, if one recites

it with certainty during the morning and dies during that day, he will enter Paradise.



اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ، وَالْخَاتِمِ لِمَا سَبَقَ، نَاصِرِ الْحَقِّ بِالْحَقِّ، وَالْهُدَى إِلَى صِرَاطِكَ الْمُسْتَقِيمِ، وَعَلَى آلِهِ حَقَّ قَدْرِهِ وَمَقْدَارِهِ الْعَظِيمِ (10)

O Allāh, send Your salutations of peace upon our Master Muhammad – the Opener of what was closed, the Seal of what came before, the Victor of the Truth by the Truth, and the Guide to Your Straight Path – and upon his family, as befitting his immense stature and eminence.

This formula of *salawat*, called *Salat al-Fatih*, is attributed to numerous saintly scholars, all of whom report immense virtue in its recitation. Among them: erasure of sins; resolution of worries, difficulties and troubles; acceptance of supplications; realization of hopes and aspirations; ease of provision; and spiritual purification.

Ten times in the morning and evening



سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ، سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ (3)

Transcendent is Allāh, with the number of His creation. Transcendent is Allāh, with the satisfaction of His Being. Transcendent is Allāh, by the magnitude of the weight of His Throne. Transcendent is Allāh, by the ink of His Words and signs.

Three times in the morning and evening

Muslim. Allāh’s Messenger ﷺ left Sayyida Juwayriyya bint al-Harith, the Mother of the Believers (may Allāh be pleased with her), as she was busy observing her dawn prayer in her place of worship. He returned around midday to find her still in her place. He asked her whether she remained in the same position as when he had left. She replied yes. He said that he ﷺ recited four phrases, three times — the above *dhikr* in its entirety — after he left her and they outweighed all that she had recited since morning.



الْحَمْدُ لِلَّهِ عَدَدَ خَلْقِهِ، الْحَمْدُ لِلَّهِ رِضًا نَفْسِهِ، الْحَمْدُ لِلَّهِ زِنَةَ عَرْشِهِ، الْحَمْدُ لِلَّهِ مِدَادَ كَلِمَاتِهِ (3)
Al-Nasa'i. All praise belongs to Allāh, with the number of His creation. All praise belongs to Allāh, with the satisfaction of His Being. All praise belongs to Allāh, by the magnitude of the weight of His Throne. All praise belongs to Allāh, by the ink of His Words and signs.

Three times in the morning and evening



لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ خَلْقِهِ، لَا إِلَهَ إِلَّا اللَّهُ رِضًا نَفْسِهِ، لَا إِلَهَ إِلَّا اللَّهُ زِنَةَ عَرْشِهِ، لَا إِلَهَ إِلَّا اللَّهُ مِدَادَ كَلِمَاتِهِ (3)

Al-Nasa'i. There is no god worthy of worship besides Allāh, with the number of His creation. There is no god worthy of worship besides Allāh, with the satisfaction of His Being. There is no god worthy of worship besides Allāh, by the magnitude of the weight of His Throne. There is no god worthy of worship besides Allāh, by the ink of His Words and signs.

Three times in the morning and evening



اللَّهُ أَكْبَرُ عَدَدَ خَلْقِهِ، اللَّهُ أَكْبَرُ رِضَا نَفْسِهِ، اللَّهُ أَكْبَرُ زِنَةَ عَرْشِهِ، اللَّهُ أَكْبَرُ مِدَادَ كَلِمَاتِهِ (3)

Al-Nasa'i. Allāh is greater, with the number of His creation. Allāh is greater, with the satisfaction of His Being. Allāh is greater, by the magnitude of the weight of His Throne. Allāh is greater, by the ink of His Words and signs.

Three times in the morning and evening



لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَعَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَعَدَدَ مَا خَلَقَ بَيْنَهُمَا، وَعَدَدَ مَا هُوَ خَالِقُ (3)

Abu Dawud and Al-Tirmidhi. There is no power [to draw benefit] or might [to repel harm] except by Allāh, with the number of what He has created in the Celestial realm, and with the number of what He has created in the Earth, and with the number of what He has created in between them, and with the number of what He has created [in its entirety].

Three times in the morning and evening



لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ (7)

There is none to be worshiped besides Allāh, the Sovereign, the Manifest Truth.

Seven times in the morning and evening

Abu Nu'aym (Hilyat al-Awliya').



أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنْ
شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ
عَذَابِ فِي النَّارِ وَعَذَابِ فِي الْقَبْرِ

Muslim. We have reached the evening and all sovereignty belongs to Allāh, and all praise and gratitude is for Allāh. There is none to be worshiped except Allāh – He is singularly worthy of worship, without partner. To Him belongs all sovereignty and praise and He has power over all things. My Lord, I ask You for the good of this night and the good to come after it; and I seek refuge in You from the evil of this night and the evil of what comes after it. My Lord, I seek refuge in You from laziness and the toils of old age. My Lord, I seek refuge in You from torment in the Fire and punishment in the grave.

Evening



أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ، فَتَحَهَا، وَنَصْرَهَا،
وَنُورَهَا، وَبَرَكَتَهَا، وَهُدَاهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا بَعْدَهَا

Abu Dawud. We have reached the evening and all sovereignty belongs to Allāh, the Lord of the Worlds. O Allāh, I ask You for the good of this night — its opening, its victory, its light, its blessing, and its guidance. And I seek refuge in You from the evil of what it contains and the evil of what comes after it.

Evening



اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ [وَشِرْكِهِ]، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ

O Allāh, Knower of the unseen and the manifest, Originator of the Celestial realms and the earth, Lord and Sovereign of all things, I bear witness that there is nothing to be worshiped besides You. I seek refuge in You from the evil of my lower self, and the evil of Satan and his association [and his snare]; and that I should transgress evil against myself or perpetrate such upon a Muslim.

Abu Dawud, Al-Tirmidhi, Musnad Ahmad. Sayyiduna Abu Bakr (Allāh be pleased with him) reported that Allāh's Messenger ﷺ commanded him to recite this in the morning, evening and when he retired to bed.



اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، وَأَحْفَظْنِي مِنْ بَيْنِ يَدَيْي وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

O Allāh, I ask You for pardon and freedom from all harm in this life and the Next. O Allāh, I ask You for pardon and freedom from all harm in my religion, my worldly affairs, my family and my wealth. O Allāh, conceal my defects and deficiencies and transform my fears into peace and security. Guard me in front of me and behind me, from my right and from my left, from above me, and I seek refuge in Your Greatness that I be seized from beneath me.

Abu Dawud, Al-Nasa'i, Ibn Majah, Ibn Hibban. It was related that the Messenger ﷺ never omitted this supplication in the morning and evening.



اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ، مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَّتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (3)

O Allāh, You are my Lord. There is none to be worshiped except You. Upon You I place my reliance, and You are the Lord of the Tremendous Throne. What Allāh wills will be, and what He does not will, will not be. There is no power or ability except by Allāh, the Exalted, the Tremendous. I know that Allāh has power over all things, and that Allāh has encompassed all things in knowledge and has enumerated all things in number. O Allāh, I seek refuge in You from the evil of my lower self and from the evil of every creature that You have grasped in control by their forelock. Verily, my Lord is upon a straight path.

Three times in the morning and evening

Ibn al-Sunni. Whoever recites this in the morning, no calamity will afflict him until the evening; and whoever recites it in the evening, no calamity will afflict him until he rises the next day. In another version: Whoever recites these words when he rises, nothing that he dislikes will affect his family or wealth.



اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ (3)

Al-Nasa'i, Abu Dawud, Musnad Ahmad. O Allāh, grant me well-being in my body. O Allāh, grant me well-being in my hearing. O Allāh, grant me well-being in my sight. There is none to be worshiped except You.

Three times in the morning and evening



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ فِي الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ (3)

Al-Nasa'i, Abu Dawud, Musnad Ahmad. O Allāh, I seek refuge in You from disbelief and poverty, and I seek refuge in You from the punishment of the grave. There is none to be worshiped besides You.

Three times in the morning and evening



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ: مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ

Abu Dawud, Al-Nasa'i, Musnad Ahmad and Others. O Allāh, I seek refuge in You from four: knowledge which does not benefit, a heart which is not in reverential awe of You, a lower self that is never satisfied, and a supplication which is not heard.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ

مَنْبِي

Abu Dawud, Al-Tirmidhi, Musnad Ahmad. O Allāh, I seek refuge in You from the evil of my hearing, the evil of my sight, the evil of my tongue, the evil of my heart, and the evil of my sexual fluid [or desire].



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فَرْجِي، وَمِنْ شَرِّ بَطْنِي، وَمِنْ شَرِّ قَدَمَيَّ، وَمِنْ شَرِّ يَدَيَّ، وَمِنْ شَرِّ

شَهْوَتِي، وَمِنْ شَرِّ هَوَايَ

O Allāh, I seek refuge in You from the evil of my sexual organs, the evil of my stomach, the evil of my feet, the evil of my hands, the evil of my carnal desires, and the evil of my inclinations.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شُحِّ مَطَاعٍ، وَمِنْ هَوَى مُتَّبَعٍ، وَمِنْ دُنْيَا مُؤْتَرَةٍ، وَمِنْ إِعْجَابِي بِنَفْسِي،

وَمِنْ إِعْجَابِي بِرَأْيِي

O Allāh, I seek refuge in You from a covetousness that is obeyed, an inclination that is followed, a worldly interest that is preferred, and my admiration of my self and my opinions.

Abu Dawud, Al-Bazar, Al-Tabarani. Covetousness that is obeyed, an inclination that is followed, and admiration of one's self and opinions are destructive vices.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَعْمَالِ، وَالْأَهْوَاءِ، وَالْأَدْوَاءِ

Al-Tirmidhi, Ibn Hibban, Al-Tabarani. O Allāh, I seek refuge in You from reprehensible character, actions, caprice and disease.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الشَّكِّ وَالشَّرْكِ وَالنَّفَاقِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالشَّقَاقِ

O Allāh, I seek refuge in You from doubt, associating partners with You, and hypocrisy. O Allāh, I seek refuge in You from disbelief and divisiveness.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكِبْرِ وَالْعُجْبِ وَالْغُرُورِ وَمِنَ السُّمْعَةِ وَالرِّيَاءِ وَالْخِيَلَاءِ

O Allāh, I seek refuge in You from arrogance, self-admiration, self-delusion, desire for reputation, ostentation, and conceit



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْحِرْصِ وَالْحِقْدِ وَالْحَسَدِ وَالطَّمَعِ

O Allāh, I seek refuge in You from greed, malice, violent envy and covetousness.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْغِلِّ وَالْغِشِّ وَالْعَدْرِ وَمِنَ الْكَذِبِ وَالْخَدِيعَةِ وَالْخِيَانَةِ

O Allāh, I seek refuge in You from rancor, fraud, deception, lying, duplicity, and treachery.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبِدَاةِ وَالْجَفَاءِ وَقِلَّةِ الْحَيَاءِ وَقِلَّةِ الْوَفَاءِ

O Allāh, I seek refuge in You from obscenity, harshness, a deficiency of modesty, and a lack of fidelity.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

O Allāh, I seek refuge with You from consternation and grief, and I seek refuge with You from incapacity and laziness, and I seek refuge with You from cowardice and miserliness, and I seek refuge with You from being overwhelmed by debt and from being subdued by men.

Abu Dawud. For the one who recites this, Allāh will relieve his worries and concerns, and discharge his debt.



اللَّهُمَّ طَهِّرْ قَلْبِي مِنْ كُلِّ دَاءٍ، اللَّهُمَّ زَيِّنْ قَلْبِي لَكَ وَلِيَوْمِ الْعَرْضِ عَلَيْكَ

O Allāh, purify my heart from every ailment, and adorn my heart for You and for the Day I will be presented to You.



اللَّهُمَّ أَقْمِنِي بِصِدْقِ الْعُبُودِيَّةِ بَيْنَ يَدَيْكَ، اللَّهُمَّ اجْعَلْنِي أَعْبُدَكَ كَأَنِّي أَرَاكَ، وَأَكْرِمْنِي بِتَقْوَاكَ، وَلَا تُهِنِّي وَلَا تُشْقِنِي بِمَعْصِيَتِكَ

O Allāh, establish me in sincere worship before You. O Allāh, grant me to worship You as though I witness You. Ennoble me through being mindful of You, and do not humiliate me nor bring about my misery through my disobeying You.



[اللَّهُمَّ] أَهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَأَصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَتَبَيْتِكَ وَسَعَدَيْتِكَ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Muslim. O Allāh, guide me to the most beautiful character, for none can guide to the most beautiful character except You. And avert me from evil character, for none can avert it except You. I stand at Your service with happiness and joy. All good is in Your Hand. Evil is not from You. I am by You and for You. Blessed and Exalted are You. I seek Your forgiveness and I turn to You in repentance.



اللَّهُمَّ إِنِّي ضَعِيفٌ فَقْوٌ فِي رِضَاكَ ضَعْفِي، وَخُذْ إِلَيَّ الْخَيْرَ بِنَاصِيَتِي، وَأَجْعَلِ الْإِسْلَامَ مُنْتَهَى رِضَايَ، اللَّهُمَّ إِنِّي ضَعِيفٌ فَقْوٌ، اللَّهُمَّ إِنِّي ذَلِيلٌ فَأَعِزَّنِي، اللَّهُمَّ إِنِّي فَقِيرٌ فَارْزُقْنِي

O Allāh – I am weak, please strengthen my weakness in pursuit of Your pleasure, take me to goodness by my forelock, and make loving-surrender to You my ultimate pleasure. O Allāh, I am weak, please strengthen me. O Allāh, I am abased, please dignify me. O Allāh I am indigent, please provide for me.

Ibn Abi Shayba and Al-Hakim. Whoever Allāh wishes good for, He teaches him this supplication which he then never forgets.



اللَّهُمَّ ارْزُقْنِي حُبَّكَ، وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ، اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أُحِبُّ، فَاجْعَلْهُ لِي قُوَّةً
فِيمَا تُحِبُّ، اللَّهُمَّ مَا زَوَيْتَ عَنِّي مِمَّا أُحِبُّ، فَاجْعَلْهُ لِي فَرَاغًا فِيمَا تُحِبُّ

Al-Tirmidhi. O Allāh, grant me Your love and the love of one whose love benefits me with You. O Allāh, whatever You have bestowed upon me of what I love, make it for me strength in what You love. O Allāh, whatever You withhold from me of what I love, make it free energy for me in what You love.



اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ نَبِيِّكَ [صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]، وَحُبَّ أَهْلِ بَيْتِ نَبِيِّكَ
[صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]، وَحُبَّ آلِ نَبِيِّكَ [صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]، وَحُبَّ
أَصْحَابِ نَبِيِّكَ [صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]، وَحُبَّ أَنْبِيَائِكَ وَرُسُلِكَ [عَلَى رُسُولِنَا وَعَلَيْهِمْ
الصَّلَاةُ وَالسَّلَامُ]، وَحُبَّ آلِ كُلِّ وَأَصْحَابِ كُلِّ [عَلَى رُسُولِنَا وَعَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ]، وَحُبَّ
مَلَائِكَتِكَ [عَلَيْهِمُ السَّلَامُ]، وَحُبَّ أَوْلِيَائِكَ، وَحُبَّ الصَّالِحِينَ مِنْ عِبَادِكَ

O Allāh, I implore You for Your love, the love of Your Prophet [may Allāh the Exalted send His peace and salutations upon him and his family], the love of the Household of Your Prophet [may Allāh the Exalted send His peace and salutations upon him and his family], the love of the family of Your Prophet [may Allāh the Exalted send His peace and salutations upon him and his family], the love of the Companions of Your Prophet [may Allāh the Exalted send His peace and salutations upon him and his family], the love of Your Prophets and Messengers [upon our Messenger and upon them all be peace and salutations], and the love of their families and companions [upon our Messenger and upon them all be peace and salutations], the love of Your Angels [upon them be peace], the love of Your intimate friends and the love of the righteous from amongst Your servants.



اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

O Allāh, Your loving-mercy I seek. Do not entrust me to myself for even the blinking of an eye, and rectify for me all my affairs. There is none to be worshiped besides You.

Al-Nasa'i, Abu Dawud, Musnad Ahmad. The Messenger of Allāh ﷺ said that this is the supplication for the one who is distressed and anguished.



اللَّهُمَّ أَصْلِحْ لَنَا دِينَنَا الَّذِي هُوَ عِصْمَةُ أَمْرِنَا، وَأَصْلِحْ لَنَا دُنْيَانَا الَّتِي فِيهَا مَعَاشُنَا، وَأَصْلِحْ لَنَا آخِرَتَنَا الَّتِي إِلَيْهَا مَعَادُنَا، وَأَجْعَلِ الْحَيَاةَ زِيَادَةً لَنَا فِي كُلِّ خَيْرٍ، وَأَجْعَلِ الْمَوْتَ رَاحَةً لَنَا مِنْ كُلِّ شَرٍّ

Muslim. O Allāh, rectify for us our faith which is the protection of our affairs, rectify for us our worldly matters in which is our livelihood, rectify for us our afterlife in which lies our final destination, make life a means of increase for us in every virtue, and make death a rest for us from every evil.



اللَّهُمَّ أَقْسِمُ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمِنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اللَّهُمَّ مَتَّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَأَجْعَلْهُ الْوَارِثَ مِنَّا، وَأَجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا، وَأَنْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا [بِدُنُوبِنَا] مَنْ لَا [يَخَافُكَ وَلَا يَعْرِفُكَ وَلَا] يَرْحَمُنَا

O Allāh, apportion for us a reverential-awe of You that intervenes between us and disobedience of You, an obedience that will deliver us to Your Paradise, and a certitude that will lighten for us the calamities of this world. [O Allāh], comfort us with our hearing, our sight and our ability as long as You keep us alive, and make it our legacy that lives on. [O Allāh], take just retribution on those who oppress us, and grant us victory and support over those who aggress against us. [O Allāh], let not calamities afflict our faith, let not worldly affairs be our overriding concern or the ultimate limit of our knowledge, and place not over us, on account of our sins, those who do not [fear You, nor know You, nor] show us loving-mercy.

Al-Tirmidhi and Al-Nasa'i. The Messenger ﷺ would never stand up from a gathering before reciting this.



يَا مَنْ لَا تَرَاهُ الْعُيُونُ، وَلَا تُخَالِطُهُ الظُّنُونُ، وَلَا يَصِفُهُ الْوَاصِفُونَ، وَلَا تُغَيِّرُهُ الْحَوَادِثُ، وَلَا يَخْشَى الدَّوَائِرَ، يَعْلَمُ مَثَاقِيلَ الْجِبَالِ، وَمَكَائِيلَ الْبِحَارِ، وَعَدَدَ قَطْرِ الْأَمْطَارِ، وَعَدَدَ وَرَقِ الْأَشْجَارِ، وَعَدَدَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ، وَأَشْرَقَ عَلَيْهِ النَّهَارُ، لَا تُوَارِي مِنْهُ سَمَاءٌ سَمَاءً، وَلَا أَرْضٌ أَرْضًا، وَلَا بَحْرٌ مَا فِي قَعْرِهِ، وَلَا جَبَلٌ مَا فِي وَعْرِهِ، إِجْعَلْ خَيْرَ عُمْرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ، وَخَيْرَ أَيَّامِي يَوْمَ الْقَاكَ

فِيهِ

O the One whom the eyes cannot see; Whom thoughts and feelings cannot proximate; Whom no describer can describe; Whom circumstance and time cannot change; Who is impervious to what befalls of consequence; Who knows the weight of the mountains, the volume of the seas, the number of droplets of rain, the number of leaves on the trees, and the number of all that night covers in darkness and day illuminates in light – no Celestial realm can conceal from Him another Celestial realm, nor an Earth conceal another Earth, nor the sea conceal what lies deep within its depths, nor a mountain conceal what lies within its rugged landscape – make the best of my life the last of it, the best of my deeds the conclusion of them, and the best of my days the day in which I meet You.

Al-Tabarani and Al-Bayhaqi. The Messenger ﷺ gifted gold to a bedouin that recited this supplication due to what it contained of beautiful, eloquent praise of Allāh.



اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي، وَتَرَى مَكَانِي، وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي، وَلَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي، وَأَنَا الْبَائِسُ الْفَقِيرُ، الْمُسْتَعِيثُ الْمُسْتَجِيرُ، الْوَجِلُ الْمُسْتَفِيقُ الْمُقِرُّ الْمُعْتَرِفُ إِلَيْكَ بِذَنْبِهِ، أَسْأَلُكَ مَسْأَلَةَ الْمَسْكِينِ، وَأَبْتَهَلُ إِلَيْكَ أَبْتَهَالَ الْمَذْنِبِ الذَّلِيلِ، وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الضَّرِيرِ، دُعَاءَ مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ، وَفَاضَتْ لَكَ عَيْرَتُهُ، وَذَلَّ لَكَ جِسْمُهُ، وَرَعِمَ لَكَ أَنْفُهُ، اللَّهُمَّ لَا تَجْعَلْنِي بِدُعَائِكَ شَقِيًّا، وَكُنْ بِي رَوْوْفًا، يَا خَيْرَ الْمَسْئُولِينَ، وَيَا خَيْرَ الْمُعْطِينَ

Al-Tabarani and Al-Bayhaqi. O Allāh, You hear my petition, You see my condition and You know my hidden and my manifest. Nothing of me is concealed from You. I am the miserable and impoverished one, appealing for Your rescue and shelter. I am the frightened and fearful one, confessing and acknowledging to You of his sins. I ask You, destitute. I implore You, sinful and humiliated. I call upon You, fearful and aware of my blindness – the call of one whose neck lies submitted before You, whose eyes are flooded with tears, whose body is humbled in servitude to You and whose being is subdued before You. O Allāh, please do not allow me to be disappointed in my supplication, and be compassionate with me – O the Best of Those Who Are Asked, O the Best of Those Who Bestow.



اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ، صَلَاةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْأَهْوَالِ وَالْآفَاتِ، وَتَقْضِي لَنَا بِهَا
جَمِيعَ الْحَاجَاتِ، وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا
أَقْصَى الْغَايَاتِ، مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ

O Allāh, send Your peace and salutations upon our Master Muhammad, a peace and salutation that grants us salvation from all calamities and afflictions, fulfills for us all needs, purifies us from all evil, elevates us with You to the highest degrees, and causes us to realize the greatest aims of all good in this world and after death.

Al-Jazuli (Dala'il al-Khayrat). This formula of *salawat*, called *Salat al-Munjiya*, is attributed to numerous saintly scholars, all of whom report immense virtue in its recitation. Among them: erasure of sins; resolution of worries, difficulties and troubles; acceptance of supplications; realization of hopes and aspirations; ease of provision; and spiritual purification.



Yā Imām al-Ruslī

أَنْتَ بَابُ اللَّهِ مُعْتَمِدِي

You are the door to Allah, the one I rely upon

يَا إِمَامَ الرُّسُلِ يَا سَنَدِي

O Leader of the Messengers, O my support

يَا رَسُولَ اللَّهِ خُذْ بِيَدِي

O Messenger of Allah, take me by my hand

فَبِدُنْيَايَ وَأٰخِرَتِي

In my worldly life and my Hereafter

مَا الْمُعَافَى وَالسَّقِيمُ سَوَا

The healthy and sick are not alike

قَسَمًا بِالنَّجْمِ حِينَ هَوَى

An oath – by the star when it sets

حُبِّ مَوْلَى الْعَرَبِ وَالْعَجَمِ

Except love of the Master of Arabs and non-Arabs

فَاخْلَعْ الْكَوْنَيْنِ عَنْكَ سَوَى

Divest yourself of all in the two worlds

غَوْثُ أَهْلِ الْبَدْوِ وَالْحَضَرِ

Succor of the dwellers of the desert and city

سَيِّدُ السَّادَاتِ مِنْ مُضَرَ

The Leader of the Elect, from Muḍar

مَنْبَعُ الْأَحْكَامِ وَالْحِكْمِ

The Fount of Sacred Law and wisdom

صَاحِبُ الْآيَاتِ وَالسُّورِ

Possessor of miraculous āyāt and suras

وَسَجَايَاهُ وَسِيرَتُهُ

In his character, and in his way

قَمَرٌ طَابَتْ سَرِيرَتُهُ

A resplendent moon – sublime in his soul

عَدْلُ أَهْلِ الْحِلِّ وَالْحَرَمِ

The most upright of inhabitants in the *Haram* and outside it

صَفْوَةُ الْبَارِي وَخَيْرَتُهُ

The select and elect of the Creator

مِثْلَ طَهَ فِي الْوَرَى بَشَرًا

The like of Tā Hā in creation

مَا رَأَتْ عَيْنٌ وَلَيْسَ تَرَى

No eye has ever seen, nor ever will see

طَاهِرُ الْأَخْلَاقِ وَالشِّيمِ

Pure in character and attributes

خَيْرٌ مَنْ فَوْقَ الثَّرَى أَثْرًا

The best who left his traces on earth

Inna Fi al-Jannati

إِنَّ فِي الْجَنَّةِ نَهْرًا مِنْ لَبَنٍ
لِعَلِيِّ وَحُسَيْنٍ وَحَسَنٍ

There is a river of milk in Paradise
For [Sayyidina] ‘Ali and [Sayyidina] Husayn and [Sayyidina] Hasan

حُبُّ أَهْلِ الْبَيْتِ فَرَضٌ عِنْدَنَا
وَبِهَذَا الْحُبِّ لَا نَخْشَى الْمِحْنَ

Hubb-love for the Prophetic Household is an obligation for us
And with this *hubb*-love, we fear no trials or calamities

كُلُّ مَنْ كَانَ مُحِبًّا لَهُمْ
يَدْخُلُ الْجَنَّةَ مِنْ غَيْرِ حَزَنٍ

Everyone who loves them
Shall enter Paradise without grief or sadness

Shukran, Ya Rabbī, Shukran

شُكْرًا يَا رَبِّي شُكْرًا

Shukran, my Lord, shukran

هَدَيْتَ قَلْبِي شُكْرًا

You guided my heart, shukran

نَوَّرْتَ دَرْبِي شُكْرًا

You illuminated my path, shukran

شُكْرًا يَا رَبِّ

Shukran, O Lord

يَا خَالِقَ الْإِنْسَانِ

O You who created man

يَا مُنْزِلَ الْقُرْآنِ

O You who revealed the Qur'ān

شُكْرًا يَا رَبِّ

Shukran, O Lord

يَا رَبِّي يَا رَحْمَنَ

O my Lord, the Entirely-Loving

وَبِالسَّعَادَةِ أَنْعَمَ

And I am delighting in happiness

أَنَا بِصَلَاتِي أَسْلَمَ

I have shelter and security in my ṣalāh

شُكْرًا يَا رَبِّ

Shukran, O Lord

أَفْخَرُ بِأَنِّي مُسْلِمٌ

I am proud that I am a Muslim

يَا رَبِّي يَا رَحْمَنَ

O my Lord, the Entirely-Loving

يَا خَالِقَ الْأَكْوَانِ

O You who created all existence

شُكْرًا يَا رَبِّ

Shukran, O Lord

أَكْرِمْنِي بِالْغُفْرَانِ

Honor me with Your forgiveness

Kun Ma' Allāh

وَاتْرِكِ الْكُلَّ وَحَازِرِ طَمَعِكَ

وَاتْرِكِ الْكُلَّ وَحَازِرِ طَمَعِكَ

Forsake all besides Him and be vigilant of your selfish desire

كُنْ مَعَ اللَّهِ تَرَى اللَّهَ مَعَكَ

كُنْ مَعَ اللَّهِ تَرَى اللَّهَ مَعَكَ

Be with *Allāh*, and you will witness *Allāh* with you

وَالصَّلَاةَ عَلَى مَوْلَايَ رَسُولِ اللَّهِ

وَالصَّلَاةَ عَلَى مَوْلَايَ رَسُولِ اللَّهِ

Peace and salutations upon my Master, the Messenger

لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ اللَّهُ

لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ اللَّهُ

Lā ilāha illa Allāh, Allāh Allāh

وَاتْرِكِ الْكُلَّ وَحَازِرِ طَمَعِكَ

Forsake all besides Him and be vigilant of your selfish desire

وَاحْذَرِ الْأَضْدَادَ تُطْفِئِ شَمْعَكَ

And beware that besides Him does not extinguish your candle within

كُنْ مَعَ اللَّهِ تَرَى اللَّهَ مَعَكَ

Be with *Allāh*, and you will witness *Allāh* with you

نُورِكَ اللَّهُ بِهِ كُنْ مُشْرِقاً

Your Light is *Allāh*; by Him, be illuminated

وَاتْرِكِ الْكُلَّ وَحَازِرِ طَمَعِكَ

Forsake all besides Him and be vigilant of your selfish desire

كُنْ مَعَ اللَّهِ تَرَى اللَّهَ مَعَكَ

Be with *Allāh*, and you will witness *Allāh* with you

قَبْلَ أَنْ النَّفْسَ قَهْرًا تَضَعَكَ

Before your *nafs* abases you, forcefully

ثُمَّ ضَعِ نَفْسَكَ بِالذُّلِّ لَهُ

And lower your *nafs* in humble surrender to Him

وَإِذَا شَاءَ عَلَيْهِمْ رَفَعَكَ

And if He wills, He will exalt you over them

فِي الْوَرَىٰ إِنْ شَاءَ خَفْضًا ذُقْتُهُ

If He wills, you will taste debasement among the creation

دُونِهِ وَالضَّرُّ لَا إِنْ نَفَعَكَ

And there is no harm if He benefits you

وَإِذَا ضَرَّكَ لَا نَافِعَ مِنْ

And if He brings you harm, none can benefit you but Him

ثُمَّ مَنْ يُعْطِي إِذَا مَآمَنَعَكَ

And who can give if He withholds from you?

وَإِذَا أَعْطَاكَ مَنْ يَمْنَعُهُ

If He grants you, who can prevent Him?

جَاعِلًا فِي الْقُرْبِ مِنْهُ وَلَعَكَ

Make your deepest desire to seek His nearness

إِنَّمَا أَنْتَ لَهُ عَبْدٌ فَكُنْ

You are but His loving servant; therefore,

وَاحْتَرِزِ لِلْغَيْرِ تَشْكُو وَجَعَكَ

And beware of complaining to others of your pain

كُلَّمَا نَابَكَ أَمْرٌ ثِقٌ بِهِ

Whenever you are befallen with a difficulty, trust in Him

إِنَّمَا يَسْقِيكَ مَنْ قَدْ زَرَعَكَ

The only One who waters you is the One who planted you

لَا تُؤَمِّلْ مِنْ سِوَاهُ أَمَلًا

Do not aspire for hope in other than Him

وَاتْرِكِ الْكُلَّ وَحَاذِرِ طَمَعِكَ

Forsake all besides Him and be vigilant of your selfish desire

كُنْ مَعَ اللَّهِ تَرَى اللَّهَ مَعَكَ

Be with Allāh, and you will witness Allāh with you

وَالصَّلَاةَ عَلَى مَوْلَايَ رَسُولِ اللَّهِ

Peace and salutations upon my Master, the Messenger

لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ اللَّهُ

Lā ilāha illa Allāh, Allāh Allāh

وَالصَّلَاةَ عَلَى مَوْلَايَ رَسُولِ اللَّهِ

Peace and salutations upon my Master, the Messenger

لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ اللَّهُ

Lā ilāha illa Allāh, Allāh Allāh

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